

New Testament lexicon gives, for the plural, this definition: 'Nations or people, as distinguished from the Jews.' In Numb. 23:9, we read: 'From the top of the rocks I see him,' i. e., collective Israel, and it is added, they 'shall not be reckoned among the nations.' Says Alford on Matt. 25: 32: 'The expression all the nations implies all the nations of the world as distinguished from the elect already gathered to him, just as the Gentiles were by that name distinguished from his chosen people the Jews.' If the foregoing be accepted, then it must be allowed that the Jews are excluded as subjects of this judgment. If the Jews are not in it, if there are no resurrected dead people in it, then the only ones that can be in it, simply and solely, must be the 'nations'—'Gentiles'—then living upon the earth."

Who then are "the brethren"? What is the natural meaning to be given to them? The word is used in Scripture of those who are brethren according to the flesh and of brethren because children of God. It is used

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of believers, no matter what their race may be. The meaning must therefore be determined by the context. Since the brethren constitute a distinct class from the sheep and goats, and since the natural meaning of the nations is Gentiles, the natural meaning of "the brethren" would be Jews. This we believe to be the meaning here. In order to see this to be true, the whole subject of the part Israel is yet to perform in the earth would have to be shown in detail. The Book of Daniel throws immense light on this matter as well as Zechariah. Our understanding of it is this, that the gospel of the kingdom, which has not been preached since the Jewish nation rejected its King, will one day in the future be preached by Israel, and possessing as they do money and a knowledge of the languages of the earth, they will tell to every nation in a short time the good news of their coming King, and then when he does come, these nations will be judged by that King in accordance with their treatment of these heralds, "the brethren."

It may be interesting to compare the statements of Scripture concerning Christ's coming in glory. Paul tells us in Col. 3:4 that when that takes place, we, believers, shall appear with him. In our former article, we stated, that in this judgment of the nations, the church would be there in an important capacity. We shall be there with Christ, not before him, doing the part in this judgment that he shall assign us.

## THE SUNDAY SCHOOL.

(Continued from page 8)

indicated no unreadiness to yield to his Father's will. It showed his reliance upon prayer as God's appointed way of obtaining what will be for the good of the body and the soul.

**The Burden of Sin:** No agony is so great as that of a pure soul held responsible for some evil the very thought of which is sickening. The purer the soul the more intense its horror when counted as a sinner. The Lord was taking upon himself the guilt of the world. He was to be counted of his Father as guilty of all for which he was to atone. No wonder that he felt crushed beneath its weight, and that his physical strength, not equal to the spirit that was within him, was about to give way.

## YOUNG PEOPLE'S SOCIETIES.

(Continued from page 8)

The public conscience is becoming more enlightened. The United States government has dissolved its partnership with the liquor dealers, no longer thwarting the States which have voted the saloons out or forcing upon them a business which those States have outlawed.

It is said that more than one-half of all the area and more than one-half of all the population of the United States are now under prohibition. That means that the end sought in working for a saloonless nation is not Utopian. It will come sooner than some suspect.

In the effort to bring about this happy result, the Anti-Saloon League is doing a notable part. The league is an organization of a non-political character, whose end and aim are to put out the saloon. It has no candidate for office. It aligns itself with no party, and makes no party of itself. It should be encouraged everywhere.

The love of God which flows through my thoughts is that which cleanses out all impurity.

## CLERICAL DRESS.

A contemporary propounds a momentous question, or, rather, two questions in one, to-wit: Is it proper for a minister to wear a distinctively clerical garb? and, is it proper for him to dress in an ordinary unministerial suit? After due consideration of both questions, we think it is. He must wear clothes, one kind or the other. As to whether one dress is in better form than the other depends on the man and the place. We knew a minister whose first charge was a mission among uneducated Romanists. He thought the ministerial garb necessary as an assertion of his ministry. The people had been accustomed to a priestly dress, and expected it. We have known others who refused to wear such dress. They wished to be known as men among men. Let every man be fully persuaded in his own mind." There is no law on the subject.

Another contemporary discusses the history of the clerical garb. "In England the adoption of clerical dress by ministers of all denominations is due to two things. One, because it is a badge of separation—a holy man from the wicked world—a sort of religious testimony and witness before the eyes of men. The Quaker and Salvationist wear their particular style of dress as the symbol of a holy life. It is sometimes true that the apparel oft proclaims the man. The second and more general reason for the prevalence of clerical garb among the Nonconformist clergy, is the silent protest thus registered against the assumptions on the part of Episcopally-ordained clergymen. But the interesting as well as humorous fact is that the dog-collar and the high-cut vest were first adopted by the Roman Catholic clergy to show their contempt for the authority of English-Episcopal ordination. Thereupon the Episcopal clergy straightway adopted the priests' dog-collar and high-cut vest to show their own equally valid claim to ordination. Then, to follow suit, the Nonconformist clergy adopted the same trappings to vindicate their claims to valid ordination and equality. The result is that what was originally intended to be a badge of separation from the different orders of clergy, has resulted in a unity of outfit."

In America clothing is left to a minister's own temperament and taste. The writer above quoted thinks that the true minister of Christ has little reverence for "Rome's old clothes," as Charles H. Spurgeon, who would not even wear a white tie, was wont to express it, that "Phariseism may lurk in clothes as well as conduct," and that "nothing can be so easily abused as professional livery." At the same time, there are ministers who wear the clerical garb as the best and most convenient, without Phariseism or abuse.—Herald and Presbytery.

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